

Islam Wasathiyah To Build A Dignified Indonesia (Efforts To Prevent Radical - Terrorism)



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Abstract

Muslims in Indonesia in Indonesia face global challenges in the form of liberalism in various dimensions of life. Therefore, Muslims can express their aspirations through the known 411 action, 212 in a peaceful manner. Various parties respect Muslims, because they are able to prove Muslims who agree in Indonesia. Carrying out Islam wasathiyah (moderate), so as not to cause anarchy.

However important prevention efforts that promote Islam as a religion of mercy to all the worlds (Islam rahmata lil 'alamin) through understanding of Islam washathiyah, to avoid understanding the extreme form of terrorism, anarchism, separatism and other forms of destructive life of society, nation and state.

Keywords: Islam Wasathiyah, Building a Dignified Indonesia

1. INTRODUCTION

Indonesia is facing challenges in implementing Islam as a religion of mercy for all the worlds (Islam rahmata lil 'alamin) through understanding of Islam wasathiyah. One of the challenges facing the people and the nation is the rise of extreme understanding.

There are several term used to describe the sense of extreme, such as al-ifrat (extreme and outside the boundaries of the real thing), al-tafrit (very low or small), al-ghuluww (confidence-burdening that are beyond the capability), al-israf (extravagant), al-tasyaddud (very tight), and al-tanattu' (inappropriate or too committed to religious rituals (Worship). (Basri Ibrahim al-Hasani al-Azhari, 2007: 6 -9; (Amir Faishol Fath, 2012: 43-47)

It required a balanced understanding in line with the enforcement of the values of justice to give birth to civilization and nation. Said al Wasathiyah is an Arabic term derived from wasata. Actually, the term is taken and elaborated from the word ummatan wasatan (moderates), which is found in the word of Allah.

Moderate is the opposite of being a fundamentalist-extremist, which portrays a very 'lose' religious attitude. Hence, according to the perspective of a moderate, if one holds a strong religious attitude such as being obedient to all the religious commandments, then one is a fundamentalist. This thinking actually emerged from the Christians from the West who were

uncomfortable with the Evangelicals who basically held firm to the Bible and they were also called fundamentalist (Ghazali Basri, 2008:124)

Based on the definition of al - wasathiyah , which in Arabic means " the center " , the concept is growing moderately, fair and the best approach. It aims to balance the extreme and fanatical actions in every aspect of human life. In line with the aspirations of the Government of Indonesia to promote unity among people of different races and to refrain from social unrest , the Indonesia government uses the concept of al-wasathiyah in approach to implementing *Islam rahmatan lil 'alamin*.

Therefore, the purpose of writing this paper is to provide an explanation of the importance of understanding Islam wasathiyah in the context of building a just and civilized Indonesia, so as to prevent extremist and sectarian understanding.

The implication of the Islamic understanding wasathiyah in accordance with the Qur'an and the Hadith (Islamic epistemology) is not only the literal sense, but more substantive to explain the meanings attached to goodness (Khayr) instead of ugliness (*facade*) or between only (*'adl*) and not tyranny (*zulm*).

In fact, the concept of al wasathiyah according to Islamic epistemology carry messages to do good with the fortitude, strength, truth and consistency as well as the abandonment of all forms of evil and forbid the evil with wisdom.

But in fact, in many parts of the world conflict is prolonged, as a result of political antagonism, hate, terror, resulting in ethnic killings we have witnessed since World War II in 1945, especially in Bosnia and Herzegovina and Rwanda (Mohd Azizuddin Mohd Sani , 2013).

2. RESULT AND DISCUSSION

Islam Wasathiyah

National Conference IX Indonesia Council of Ulama (MUI) in Surabaya on 24-27 August 2015. The five-year Thema highest clerical organization in Indonesia this time the theme " Islam wasathiyah to Indonesia and a just and civilized world .

Islamic concept Washathiyah generated National Conference MUI necessary to be in the present context to Prevent extreme measures like terrorism, sectarianism. Prevention should be done early through religious understanding is moderate (*wasathiyah*).

Wasathiyah meaning of a keyword in the discussion of this paper. In various references as described in Mufradât Al - fâzh Al - Qur'ân Raghîb al -Isfahani (Vol. II) mention in a language that the word wasath this means, "Something has two sides ends of comparable size.

This word can also mean something that is awake, valuable, and was elected . Therefore, anything that is in the middle is not easy to reach directly allowing it to become a place to store things that are valuable and good. As the word "city center".These words show where the best and most valuable of a town . (Al -Tahrir wa al - Tanwir Vol. II).

Meanwhile, wasath above meaning there are few, .Fakhrudin Al-Razi mentions there is some meaning to each other by each other and complement each other . Therefore, it is expected to produce the same perception for Muslims, among others.

First, wasath means fairness. This meaning is based on passages that convey the same hadith the prophet, and some explanation of the meaning of this Arab *sya'ir* . Based on the history of

Al-Qaffal of Al-Thawri from Abu Sa'eed al-Khudry of the Prophet. that ummatan wasathan are a people unjust.

Second, wasath means choice. Al-Razi chose this sense compared with other meanings, for several reasons, among others: the word is the language closest to the meaning wasath and most in accordance with paragraph that convey the same to him that the verse , "You are the best people who are born into the hands of man ... " (Surah Ali Imran [3] : 110).

Third, wasath means the most good, because to understand the negative aspects , because overuse of the attitude of extreme left and extreme right .

Fourth, wasath means people in religion are in the middle between ifrath (exaggerated to invent a new religion) and tafrith (subtract cut down religious teachings). (Tafsir Al - Razi , Vol. II, pp. 389-390).

Above meanings are complementary, not contradictory to each other. Therefore, Al - Sa'di concluded that Ummah wasath in question is a fair and elected people . Allah glory to Him has made this race mid (wasath) in all matters of religion (compared with other religions) as in the case of prophethood, the Shari'ah, and others.

Muslims are a people who should have the most perfect religion, most good behavior, the most important charity. Allah glory to Him has given science, the softness of manners, justice, and kindness (ihsan) is not given to another people . Therefore, they become "ummatan wasathan", people were perfect and fair so that "they bear witness to all men. "(Tafsir al - Karim al - Rahman fi Tafseer Kalam Al - Mannan Vol. I p. 70) .

Exegetes of explanation about the meaning wasath in the paragraph above it can be concluded that the nature wasath embedded on the Ummah of Muhammad sallallaahu 'alaihi Wassalam is something inherent since these people receive various instructions of His Prophet. It is a gift of God's glory to Him. Consistent running the teachings of God's glory to Him, then that's become the best people and the elected.

Therefore, Rashid Rida said ummatan wasathan associate this with the previous paragraph, that " ... yahdî man yasyâ'u shirath ila al-mustadaqîm (...he will give instructions to anyone who wills to the straight path). When linked with the previous paragraph, then the best people, elected, and moderates are those guided by Allah glory to Him to the straight path (Tafsir Al-Manar Vol. II, page 4) .

The straight path (al-mustadaqîm sirâth) is, as described in the letter of Al - Fatihah, is a middle way between the people who hated (Jews) and those who go astray (Nashrani).

Having noted the significance ummh al-wasath which means people who are consistently on the instructions of Allah glory to Him. (Al-shirath al -mustadaqîm), we are able to understand that the meaning of this wasath nature something that is already patented in the Quran itself, not the meaning given the new nature, not from the Koran.

In this case, the Quran has determined that the teachings of Islam that comes from al - Quran and al- Sunnah is the teaching of the fair, best, choice, and moderate so that people who consistently do it, then he will automatically become a people who same nature with the teachings of the implementation. Ali Muhammad Al- Wasathiyah Shallaby in fi al-Qur'ân quite extensively discussed aspects wasathiyah in various teachings of Islam.

The Role of the Indonesian Ulema Council Preventing Radical Terrorism

Various attempts have been made Indonesia Council of Ulama to prevent such extreme acts of terrorism, including the Indonesia Council of Ulama Set your Fatwa No. 3 in 2004 about terrorism affirm difference jihad with terrorism namely.

- a. All efforts and utmost efforts and willingness to endure hardship in combat and resist enemy aggression in all its forms . Jihad in this sense is also called al - qital or al – harb.
- b. All efforts were earnest and continuous to maintain and exalt the religion of Allah (*li i'laai kalimatillah*).

So terrorism is a crime against humanity and civilization which poses a serious threat to the sovereignty of the state, the dangers to security, world peace and detrimental to the welfare of society. Terrorism is a form of organized crime as well (well organized), is trans -national and classified as an extraordinary crime (extra-ordinary crime) which does not discriminate between the target (indiskrimatif).

Therefore, the law did Terrorism and Jihad. First, the law does terror is forbidden, whether committed by individuals , groups and nations. Second, the law of jihad is obligatory.

First, people who suicide kills himself for his own vested while pelak'amaliyah al - istisyhad offered himself as a sacrifice for the sake of religion and the Ummah . People who commit suicide are a pessimist of him and God's provision while the perpetrators ' amaliyah al - istisyhad is a man who throughout his ideals directed to seek the grace and pleasure of Allah Subhanahu wa Ta'ala.

Second, suicide bombing is haram because it is one form of an act of desperation (al - ya'su) and harm themselves (ihlak an- nafs), both conducted in a peaceful area (*dar al -shulh / dar al - salam / dar al - da ' wah*) and in the regions of war (*dar al - harb*).

Thirdly, ' amaliyah al-istisyhad (actions seeking martyrdom) is permissible because it is part of jihad binnafsi done in the area of war (dar al - harb) or in a state of war with the aim of provoking fear (irhab) and a bigger loss in the enemies of Islam , including acts that resulted in the killing themselves. 'Amaliyah al-istisyhad different from suicide.

The fatwa is based, then the MUI copes with were full to prevent Muslims avoid extreme attitudes, such as terrorism and committed ISIS, since it is incompatible with the nature of Islam as a religion of mercy for all the worlds.

An important role Indonesia.

The attitude of these extremists triggered a political issue pitting the group who had no understanding of moderate religious, has no human values, resulting in bloodshed as the civil war in Syria, killing Rohingya in Myanmar, a dispute between Shiite with Sunnis in Pakistan, in Iraq and etc.

To address the problem, various measures had been taken. For example, the UN Security Council in 1993 has established the International Criminal Tribunal 1; and Malaysia has established the South East Asia Regional Centre for the fight against terrorism. 1 The International Criminal Tribunal constituted in accordance with UN Security Council Resolution 827 which was approved on May 25, 1993 .

In the context of Indonesia has made various efforts to address the various acts of violence, terrorism, spatarisme, of whom gave birth Criminal Acts of Terrorism Act.Indonesia is always committed to prevention, counter-terrorism, including counter-terrorism efforts under the United Nations framework.

In this regard, Indonesia plays an active role in cooperating with the United Nations Counter Terrorism Implementation Task Force (CTITF), Terrorism Prevention Branch - United Nations Office for Drugs and Crime (TPB - UNODC), and the United Nations Counter - Terrorism Executive Directorate (UNCTED) . Furthermore, Indonesia made efforts to implement the four (4) pillars of the United Nations Global Counter - Terrorism Strategy (UNGCTS) .

In 2010, Indonesia became the host of the "Regional Workshop on the Implementation of the United Nations Global Counter-Terrorism Strategy in Southeast Asia ", in cooperation with the UN CTITF. The results have been reported at the meeting of the ministerial meeting of the International Counter - Terrorism Focal Points Conference on Addressing the Conditions Conducive to the Spread of Terrorism and Promoting Regional Cooperation in Geneva in 2013 .

Indonesia's important role in combating international terrorism has been recognized by the UN with the re-election of Indonesia as a member of the Advisory Board of the UN Counter - Terrorism Center for the period 2015-2018 .

Indonesia also underlined the importance of international law in combating international terrorism. In this regard, Indonesia has ratified the 8 (eight) international conventions related to counter-terrorism that strengthen the national legal framework .

Related to the issue of Foreign Terrorist Fighters (FTF), Indonesia is a co - sponsor of UNSC Resolution 2178 (2014) which calls on countries to make efforts required in dealing with issues of FTF, including the prevention of recruitment and facilitate the departure of the FTF, border control, exchange of information, as well as rehabilitation and reintegration program.

Furthermore, Indonesia has hosted a number of regional workshops and international conferences involving many countries to exchange information and good practices, as well as opportunities to strengthen international cooperation in addressing the issue of FTF.

In addition to ongoing support for Indonesia under the framework of the United Nations, Indonesia is also actively participating in the Global Counter - Terrorism Forum (GCTF), especially as co-chairs Southeast Asia Capacity Building Working Group (SEAWG) together with Australia for the period 2011 to 2013, and continued his active role together with Australia as co - chairs of Detention and Reintegration Working Group (DRWG) .

The formation of this working group initiated by Indonesia with the aim to strengthen the capacity of stakeholders to handle the management of violent extremist offenders in correctional institutions, and addressing the need for exchange of information and good practices related.

In this regard , Indonesia has been the host of the GCTF DRWG Inaugural Meeting in Bali on 12-13 August 2014, which have adopted DRWG work plan for the period 2014-2016. Furthermore, within the framework of DRWG , Indonesia also has been the host of the Workshop on Capacity Building and Training for the Appropriate Management of Violent Extremist Offenders in Medan on April 8-9 , 2015. GCTF DRWG also works closely with the Global Center on Cooperative Security (GCCS) has organized a Workshop on Education, Life skills and Vocational Training Courses for Violent Extremist Offenders incarcerated in Nairobi, Kenya, on 7-8 October 2015.

In addition, Indonesia and Australia has hosted the second plenary meeting of GCTF DRWG in Sydney on Nov. 2-3, 2015. Second Plenary Meeting DRWG GCTF has been discussed about the management of prisons and efforts to strengthen the security of prisons, rehabilitation and reintegration, and capacity building programs for prison officers.

Indonesia also contribute actively in strengthening the capacity of law enforcement officers who deal with the issue of terrorism and transnational crime. In this regard, Indonesia is working with Australia have established the Jakarta Centre for Law Enforcement Cooperation (the Centre).

Since its inception in 2004, the center has organized 768 training programs involving 18 398 participants and 4,385 trainers from 70 countries.

Indonesia is committed to supporting counter-terrorism, including in combating the financing of terrorism. In this regard, Indonesia participates actively as a member of the Asia Pacific Group on Money Laundering (APG - ML), as well as members of the Steering Group representing the countries in Southeast Asia.

In addition, the active role of Indonesian diplomacy, the FATF Plenary Assembly held in Brisbane, Australia , 21 to 26 June 2015 Indonesia has been removed in its entirety from the list of "countries that have strategic weaknesses in the regime of anti-money laundering and combating the financing of terrorism" or of the review process International Cooperation review Group (ICRG) FATF.

Furthermore, Indonesia through the Center for Financial Transaction Reporting and Analysis (PPATK) has signed a Memorandum of Understanding with the Financial Intelligence Unit (FIU) of the 48 countries to strengthen the regime of handling money laundering and terrorism financing.

In conjunction with the soft approach, Indonesia conduct de-radicalization programs and counter- radicalization through the National Counter Terrorism Agency has launched Blueprint Deradicalisation and founded the Center for terrorist convicts Deradicalisation involving akademisi, scholars .

Referring to the Blueprint document, de-radicalization programs include rehabilitation, reintegration and re-education for inmates empowering terrorists with religious leaders, scholars and psychologists to provide counter -narratives.

But most important is the emergence of the phenomenon of radicalism terrorism that misuse religion , other than a frustration with government policy dictated rated West , also based on the strength of the State -run system, rated not accommodate the spirit of fairness (Amir : 2012) .

AI-Wasathiyah in Education

The wasathiyah concept is applied in the education context with the intention of seeking a point of balance not only as a process for delivering information, knowledge and superficial skills but it is also a transformation process of the self and the system. True and beneficial knowledge if disseminated and interpreted according to the wasathiyah concept would eventually yield people with firm religious beliefs and a civilised mannerism. This becomes very relevant in these changing times because it possess a good balanced quality.

Many Islamic countries do not have an integrated education system, which eventually causes knowledge associated with managing systems to be under developed and the capability to manage system resources to be deficient. Thus, this causes the spiritual quality among the people to rise but the ability to practice becomes unproductive and the Islamic people become pawns to the powerful adversaries, especially in the field of science and technology.

Therefore, education based on the wasathiyah concept is education that integrates the mental and physical knowledge and also the religious knowledge pertaining to the self and society. In the Malaysian context, the wasathiyah concept has been applied in education. For example, besides being taught subjects in science, the arts and so forth, they are also taught Islamic studies. Besides the Islamic studies being taught in schools, the authorities have also catered for classes in religious studies or fardu ain outside the normal school hours.

However, the application aspect of the wasathiyah concept in education ought to be consolidated because in the present public examination system the Islamic Studies subject is

not acknowledged as a compulsory passing subject. Moreover, if this matter continues, hence efforts to balance the aspects of mental strength and spiritual strength would be difficult.

Quality education is education that is capable of forming characters and exemplary personalities. A source of an example is something that is of the finest quality because it is from that example that the best behaviour would emerge. This was the basis of the Prophet's SAW struggle to spread reformation and education in order to refine the human character.

3. CONCLUSION

For a review of Justice hearts realize different dimensions of Life in Indonesia needed many things; including; First, the importance of strengthening the understanding of Islam wasathiyah on, thus giving birth An action, Behavior represent a sense of justice hearts every action, especially the hearts of law enforcement. Secondly, hearts Justice Teachings of Islam is the fruit From washathiyah understanding of Islam. Thirdly, Indonesian Muslims hearts Challenges Facing the Global Form hearts liberalism different dimensions of Life has proved People Yang Peace through action which is known Protest 411, The top 212 The Super Peace Around 7 million people.

Nonetheless Important done Prevention Yang promoting understanding of Islam as a religion of mercy for the whole of nature (Islam rahmata lil 'alamin) through the World Education based on understanding Islam wasathiyah, in order to avoid From understanding Its extreme Forms of terrorism, anarchism, separatism and other forms That ruined Social life , nation and state.

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